

# CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## TERMS.

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## COMMUNICATIONS.

For the Christian Secretary.  
SERMONS FOR THE FAMILY. NO. 16.  
On the Lord's Supper.

"This do in remembrance of me." Luke xxii:  
19.

The communion of the body and blood of our  
Lord Jesus Christ, is a solemn and impressive or-  
dinance. How affecting the occasion when it  
was instituted! The Paschal lamb had been  
slain fifteen years before, when the angel of death  
anointed the first born of the Egyptians in every  
house, while his careful eye passed all the doors  
of Israel by. That lamb typified the Lord Jesus,  
the lamb of God. From year to year this pas-  
chal feast was eaten. Now it hastens to a close.  
When they had eaten, he took bread and gave  
thanks, and brake it, and gave unto them, say-  
ing: "This is my body, which is given for you,  
this do in remembrance of me." Likewise also  
the cup after supper, saying, "This cup is the  
New Testament, in my blood, which is shed for  
you." Now he is about ready to be offered.—  
The time of his departure is at hand. He calls  
them friends. He says, "I leave the world and  
go to the Father." He seems to say, "As my  
peace I leave with you, so I give my body to be  
bruised for your sins, and my blood to be shed  
for your transgressions, to make atonement, to  
provide a cleansing fountain, to fulfil the prophe-  
cies, and bring in everlasting righteousness.—  
Here the Lamb of God must be beheld, crucified  
among you. My enemies will mock my thirst  
with vinegar. You may drink the wine, I must  
drink the gall, the bitter cup. Well, my Father's  
will be done, I must finish his work. Now, says  
he, remember me, remember how I spake, how I  
warned, cautioned and instructed you, and as oft  
as ye do this, do it in remembrance of me. The  
types and shadows flee away. Come with me  
from Lebanon, my friends, from Amman, from  
Mount Olivet, from the lion's dens, from the wil-  
derness of my temptations, yea, from the moun-  
tains of leopards. Remember your salvation is the  
price and purchase of my blood." We are  
taught with regard to this ordinance to examine  
ourselves, and so eat of this bread, and drink of  
this cup as to shew forth the Lord's death till he  
comes. This ordinance is to be observed, and en-  
joyed by the church. Those who gladly receive  
the word, are to be baptized, and unite together  
in a gospel church, and continue steadfast in the  
Apostles' doctrine and fellowship, and in breaking  
of bread and in prayers. Are we partakers of  
his body? of the bread of life? Have we felt the  
cleansing power of his blood? Though it is his  
spiritual presence only which we here enjoy,  
these emblems are instructing and reviving to the  
humble soul.

We now remember thee, O Lord,  
And view the sorrows of thy soul,  
O may we ne'er forget thy word.  
Where peace and pardon gently roll.  
Thy dying pains our debt has paid,  
And magnified thy holy law;  
On thee our trespasses were laid,  
From thee our only hope we draw.  
Draw by thy love, thou dying Lamb,  
Draw us to thee and make us clean,  
Prepare us to adore thy name  
In Heaven's eternal, blessed scene.  
There may we praise the glorious Three,  
Where majesty and love appear,  
And honor him, who on the tree,  
Gave his own life to bring us near.

E.

## THOUGHTS ON DEATH.

None are more unfit to die than some who de-  
clare their willingness to leave the world and are  
free from any apparent terror.  
Tell me what a man thinks of Christ and I will  
tell you whether he dies safely.  
Death is a friend to more of our race than our  
uncharitableness would lead us to suppose.  
The grace of God is more than sufficient to  
give us bliss in the pains of death, be they what  
they may.  
None have died more sweetly than some, who  
have been long afflicted with apprehensions that  
in dying they would dishonor Christ.  
Not the form of death, but a guilty conscience,  
makes a departure from this world terrible.  
The victory over death was never obtained but  
by the efficacy of atoning blood. If a dying bed  
ever feels soft as downy pillows, it is because  
Jesus makes it so.  
Will not heaven be the sweeter, because en-  
tered just after a sore battle with the last enemy,  
death?  
Not the living, but the pious dead, hold places  
which, for joyfulness, might awaken envy.—  
Watchman of the South.

MURMURING.—Our hearts must be more con-  
tracted than our eyes, or we should not murmur  
at every little cloud, which we can plainly see is  
but a speck in an universe of light.  
Sorrow.—The depth of a wound may be judg-  
ed of from its bandages, the depth of our sorrow  
by the self-deception to which we resort, in the  
vain hope to close it.

## MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine.  
BURMAH.

EXTRACTS FROM A LETTER OF MR. STEVENS,  
DATED MAULMAIN, JULY 31, 1839.

It may be recollected by some of our readers,  
that in 1835 Mr. Wade opened a school in Ta-  
voy for the purpose of giving theological instruc-  
tion to such converts as were expecting to en-  
gage in the work of the gospel ministry. The  
school was continued by Mr. W. till Nov. 1837,  
and then closed, in consequence of his ill health.  
In March, 1839, it was re-opened by Mr. Ste-  
vens in Maulmain. In a communication of the  
above date, Mr. S. gives the following account of  
the institution:

Theological School at Maulmain.—Labors and  
success of Native Assistants.—Baptism at  
Maulmain and Done Yahn.

The Seminary may now be said to be fairly  
resumed. On the departure of Mr. Judson for  
Calcutta, early in the spring, as it became neces-  
sary that some one should assume the charge of  
the assistants during his absence, it was agreed  
among the brethren that this care should devolve  
on me. I soon made arrangements for forming  
them into a bible class, which should meet twice  
during the week. We commenced on the after-  
noon of March 4th; present, seven assistants,  
all of whom, with one exception, were preaching  
assistants. On the 24th of April, the first daily  
student arrived from Amherst, when I began to  
call the assistants together three times in the  
week; but this will not much interfere with their  
daily preaching, as they do not convene till 3 1-2  
P. M. They have appeared to be deeply inter-  
ested in their studies, but are almost destitute of  
helps, with the exception of the sacred text and  
their teacher. We have been through the Epis-  
tle to the Romans once, and are now going over  
it a second time. This beginning is small, but  
better than I anticipated. I love the work, and  
of course am happy in it.

There were present in our class to-day, four-  
teen persons. Two, who are members of the  
Seminary, are now absent, but are expected soon  
to rejoin us. Of the whole number now study-  
ing, one is from Amherst, one from Ava, (now  
absent), two from Tavoy, and the remainder are  
connected with the Maulmain station. One is a  
Toungthoo, the others are Burmans and Ta-  
lings.

Since assuming the charge of the assistants, I  
have uniformly assembled with them at 8 1-2 o'-  
clock every morning except the Sabbath. After  
prayer, in which generally all have united in  
succession, I have listened to the accounts of their  
labors on the preceding day, and then distributed  
them into different parts of the city. Three of  
the number are stationed at such a distance from  
our place of meeting, as to render it inconveni-  
ent for them to assemble daily; consequently, I  
have required them to meet with us only once in  
the week. I think I may safely say of our as-  
sistants, that, generally speaking, they have thus  
far been diligent and faithful in their labors.—  
They appear to be deeply interested in their  
work, and the fruits of their efforts are apparent.  
While they have met with much violent opposi-  
tion, they have also had the happiness to witness  
the bitter opposer become the calm and appar-  
ently sincere inquirer after truth. Some also,  
who have for years been kept back by shame and  
fear, have come forward boldly, and have been  
baptized. This is especially true of the two in-  
dividuals who last received the ordinance. They  
are both men of influence, heads of families, and  
known throughout the city; and their baptism  
has emboldened others to come forward, who will  
probably be baptized in the course of a few days  
or weeks. In view of these circumstances, the  
assistants are greatly encouraged, and frequently  
relate accounts of their preaching, with unfeigned  
joy. May the Lord pour out abundantly upon  
us the spirit of grace and supplication, and  
bring many to the acknowledgement of Christ.

In the English department, in which Mr. Si-  
mons has been associated with me, our congrega-  
tions have increased within a few months past, so  
that now we have on Sabbath evenings an aver-  
age attendance of fifty. I have also had the  
pleasure of baptizing six individuals since the  
beginning of the year, four soldiers and two Eu-  
rasians. My other engagements forbid my de-  
voting more than my evenings to the interests of  
this church. I have uniformly met with them  
four evenings each week, and two evenings I  
conduct worship in the Burman chapel.

I have also recently become connected with  
the Karen department. As the church of Pgho  
Karens at Done Yahn had not been under the  
care of any one who was recognized as its pas-  
tor, I was requested by the brethren here to take  
the pastoral charge of it and the general super-  
intendence of that station. I have consented to  
act in this new relation to that church and station,  
in hope that the cause of the Saviour might be  
promoted by such an arrangement. On the 19th  
of the last month I made my first visit to that  
place, and found Miss Macomber in the enjoy-  
ment of her accustomed health, and the native  
Christians appeared to be doing well. I remain-  
ed two days and a half, and had the happiness of  
baptizing four persons, all heads of families.

Mr. Stevens gives the following interesting  
Account of the candidates—Opposition of their  
parents, &c.

The first person examined, was a young moth-  
er, of unusually interesting appearance. About  
two years before, she had seemed much inter-  
ested in the subject of religion, and the hope was  
entertained that she would soon come forward to  
ask for baptism, as some of her companions did,  
who, together with herself, were then members  
of the Pgho Karen school. She, however, very  
unexpectedly, ceased to attend both the school  
and at worship, without any apparent cause, and  
subsequently gave no indications of special con-  
cern for her soul. Not long after leaving the  
school and ceasing to attend worship, she was  
married. Her first child God took from her by

death, and when she recently expressed her de-  
termination to be baptized, her husband forsook  
her, and taking the child which she now has, car-  
ried it to his father's house, declaring that he  
would keep it. This trial was extremely severe,  
but she said she could not give up Christ, for her  
child, and adhered to her determination.

Two of the applicants were husband and wife.  
The former had been a robber, and had suffered  
imprisonment for his crimes two years. The pa-  
rents of the latter were exceedingly opposed to  
her being baptized, urging that it would be the  
same as forsaking her parents, which would be  
contrary to the customs of their ancestors. The  
father, indeed, threatened to bring them both be-  
fore the government for this crime, and came  
down to Maulmain for this purpose, but returned,  
of course, without success.

The remaining individual was also the head of  
a family, who had for a long time appeared to be  
halting between two opinions.

On the Sabbath, these four individuals were  
unanimously received, and accordingly, in the af-  
ternoon we assembled again in the chapel, pre-  
paratory to our leaving for the water side. While  
I was conversing with the candidates in private,  
we were rudely interrupted by the entrance of  
the mother of the second woman mentioned  
above. She seemed very much excited, and vi-  
olently seizing her daughter's arm, saying, with  
every breath, "living or dying, I will have my  
daughter," endeavored to drag her out of the  
house. We immediately interfered, and pre-  
vented her from doing any injury; when she went  
off in a rage to call her husband. We returned  
to the room, and I resumed my conversation with  
the candidates, but soon heard it whispered, that  
the husband was coming. I went to the door im-  
mediately, and stood at the top of the steps. As  
he approached the bottom of the steps, followed  
by his wife, and a number of men, with whom  
he had been drinking, I addressed him in a calm  
and kind tone, and told him to pause a moment,  
I wished to say a few words. He ascended the  
steps, and sat down, trembling like an aspen.—  
Some of us lifted our hearts in secret prayer to  
God. After a few words intended to lead him to  
think of what he was doing, he replied, that he  
wished to have his daughter\* go to his house  
awhile, that he might explain to her the customs  
of their ancestors, and that we were hindering  
her from so doing. With these words he de-  
scended the steps, and returned home. We felt  
that God had heard our prayer, and calmed the  
rage of the lion. We all assembled in the chapel  
and commended ourselves to God, giving thanks  
for His mercy, and praying for that deluded man.  
After prayer we went directly to the water side.  
Our path lay through the jungle. The poor wo-  
man expecting to be waylaid, kept close to us,  
and a walk of half a mile was arrived at the  
designated spot. All around was the wilderness of  
nature. One little spot alone was cleared, which  
overhung a small, but rapid brook, which was  
now to be consecrated by this holy ordinance.  
Here I had the happiness of baptizing these four  
individuals, without molestation, and as I turned  
to come up out of the water, there stood the moth-  
er of one, and the husband of the other wo-  
man, who had just arrived with the determina-  
tion of taking them away by force. We re-  
turned, thankful to the hearer of prayer, who  
had so completely frustrated the designs of His  
enemies, and the wild jungle heard our song of  
praise.

In a letter of previous date, Mr. S. expresses  
the following views of the progress of truth in  
British Burmah:

I was partly prompted to write by the sweet  
sound of Christian voices, from a neighboring  
house, which, as they warbled the notes of praise  
heard only in Zion, reminded me of what once  
was, in this land of idols, and led me to antici-  
pate what will be. My mind was the more pre-  
pared for such anticipation from the fact, that for  
several days past my attention has been more  
than usually called to the state of religion in this  
city. My hopes have received new strength  
from the evident marks which appear of the on-  
ward progress of the gospel in this land. It is  
perfectly manifest, that Christianity is sapping,  
unobtrusively, but silently and steadily, the very  
foundations of the fabric of Buddhism. Light  
has increased, and is daily increasing, and many  
begin to express their fears, that this religion  
will ere long supplant their own. The subject is  
agitated among the people, and not unfrequently  
the assistants meet with persons who are found  
advocating the truths of Christianity, although  
they are not themselves disciples. O that more  
prayer might abound for the heathen! God is  
the hearer of prayer.

\*He had sent for his daughter early in the morn-  
ing for the same purpose, and she had, of her own  
accord, together with her husband, sent back a re-  
ply, that it was the Lord's day, and she wished to  
spend it in worshipping Him; therefore she could  
not go on that day, but would go on the day follow-  
ing.

From the N. Y. Evangelist.  
SPEAK TO THAT YOUNG MAN.  
NO. V.

He is a talented youth, of great promise, and  
is now making rapid progress in study. But  
watch him closely, and you may learn that he is  
secretly beginning to contract some evil habits,  
which may ere long undermine all his greatness,  
blast his fair prospects, and disappoint the fond  
expectations of his parents.

When I was pursuing my academical studies,  
some twenty years ago, K——sat by my side,  
a young man of splendid talents. He obtained  
a knowledge of the dead languages with the  
greatest ease, and strode up the "hill of science"  
before all his fellows. At public examinations,  
he would take his seat with every class, and pass  
for the first in all branches. His fame soon  
spread. He entered a law office, and in due time  
was admitted to the bar. His counsels were  
sought after by many, and the eloquence of his  
pleadings was overwhelming. He was honored

with high offices of trust in town and state. His  
riches increased.

But now bad habits, which he had secretly  
formed in his early youth, began to develop  
themselves in hideous forms. Instead of enter-  
ing into virtuous marriage, and enjoying all the  
dear delights of domestic life, his feet were often  
seen going towards her house which is the way to  
hell, whose steps take hold on death!

His drinking cabals were frequent, and his  
midnight revels were not few nor far between.  
And so rapid were now his downward strides,  
that in less than two years he fled from his native  
village, a poor, disgraced, disgraceful, broken  
down libertine. The habits which ruined him,  
he began to form while pursuing his academical  
studies.

O then speak to that young man, who is now  
forming habits which may lead to a like catastro-  
phe. A friendly warning may now save him.  
But if he have not virtue and moral courage  
enough to resist vice in every form, just take him  
from school and put him to the plough; better  
chain him there than suffer him to associate with  
the vile. He is already in the outer circles of  
that whirlpool which will soon carry him beyond  
your reach, unless you snatch him away quickly.  
Fond father, he may be your son, whom you are  
now supporting at some distant school or college.  
Have you ever kept a scrupulous eye upon his  
conduct? Has any kind friend ever told you  
that he is beginning to contract vicious habits,  
and is choosing the baser sort for his companions?  
If his course be not speedily and entirely chan-  
ged, he will soon blast your fond hopes; and in-  
stead of occupying that exalted station in life  
for which your design to qualify him, he will sink  
to the deepest degradation. The father of K——  
was a Christian; but he was evidently  
proud of his talented son, and did not watch his  
moral character as he ought, nor was he awake  
to his danger till it was too late to reclaim him.  
And thus it may be with your son, unless you  
snatch him quickly from the brink of ruin. His  
splendid talents and rapid achievements will not  
save him, but only cause him to fall the more  
heavily, and sink the deeper, when vice shall  
bring him down! O then speak to him, and  
turn him into the paths of virtue speedily, lest in-  
iquity prove his ruin.

## BEAUTIFUL EXTRACT.

When the keen-eyed eagle soars above all the  
feathered race, and leaves their very sight be-  
low, when she wings her way with direct ascent  
up the steep of heaven, and steadily gazing on  
the meridian sun, accounts its beaming splendor  
all her own; does she then regard, with any so-  
litude, the mote that is flying in the air; or the  
dust which she shook from her feet? And shall  
this eternal mind, which is capable of contempla-  
ting its Creator's glory; which is intended to en-  
joy the visions of his countenance; shall this  
eternal mind, endowed with such great capaci-  
ties, and made for exalted ends, be so ignobly  
ambitious as to sigh for the tinsel of the state;  
or so poorly covetous as to grasp after ample  
territories on a needle's point? No; under the  
influence of such considerations, I feel my senti-  
ments expand, and my wishes acquire a turn of  
sublimity. My throbbing desires after worldly  
grandeur die away; and I find myself, if not  
possessed of power, yet superior to its charms.  
Too long, must I own, have my affections  
been pinioned by vanity and immured in this  
earthly clod. But these thoughts break the  
shackles. These objects open the door of liber-  
ty. My soul, fired by such noble prospects,  
weighs anchor from this little nook, and casts  
no longer about its contracted shores; doats no  
longer on its pitiful shells. The immensity of  
things is her range, and an infinity of bliss her  
aim.

Had the brightest archangel been commis-  
ioned to come down, with the olive branch of peace  
in his hand, showing his Maker's readiness to be  
reconciled, on our bended knees, with tears of  
joy and a torrent of thankfulness, we ought to  
have received the transporting news. But when  
instead of such an angelic array, he sends his  
only begotten Son, his Son, beyond thought il-  
lustrous, to make us the gracious overture: sends  
him from the "habitation of his holiness and glo-  
ry," to put on the infirmities of mortality, and  
dwell in a tabernacle of clay; sends him, not  
barely to make us a transient visit, but to abide  
many years in our inferior and miserable world;  
sends him not to exercise dominion over monarchs,  
but to wear out his life in the ignoble form of a  
servant; and at last, to make his exit under the  
infamous character of a malefactor! Was ever  
love like this? Did ever grace stoop so low?  
Should the sun be shorn of all its radiant honors,  
and degraded into a clod of the valley; should  
all the dignitaries of heaven be deposed from  
their thrones, and degenerate into insects of a  
day, great would be the abasement. But nothing  
to thine, most blessed Jesus; nothing to thine,  
thou Prince of Peace, when, for us men, and for  
our salvation, thou didst not abhor the accommo-  
dations of a manger, thou didst not decline even  
the gloomy horrors of the grave.—Hervey.

## DYING SCENES.

Cardinal Woolsey, when dying, by slow pro-  
gress and short journeys, reached Leicester Ab-  
bey. He was received with the greatest respect.  
His only observation was "Father Abbot, I am  
come to lay my bones among you." He died  
three days after with great composure and forti-  
tude. He said shortly before his death, "Had I  
but served my God as diligently as I served my  
King, he would not have forsaken me in my grey  
hairs; but this is the just reward I must receive  
for my pain and study, in not regarding my ser-  
vices to God, but only to my prince."

N. de la Harpe, one of the first literary char-  
acters of the last century, who for many years  
labored to spread the principles of the French  
Philosophy, but afterwards became a strenuous  
defender of Christianity, on the evening prece-  
ding his death was visited by a friend. He was  
listening to the prayers for the sick; as soon as

they were concluded, he stretched out his hand  
and said, "I am grateful to Divine mercy for hav-  
ing left me sufficient recollection to feel how con-  
soling these prayers are to the dying."

Sir Walter Raleigh behaved on the scaffold with  
the utmost composure. Having vindicated his  
conduct in an eloquent speech, he felt the edge of  
the axe, observing with a smile, "It is a sharp  
medicine, but a sure remedy for all woes." Hav-  
ing been asked how he would lay himself on the  
block, he replied, "So the heart is right, it is no  
matter how the head lies."

Sir John Hawkins has recorded of Dr. John-  
son, that when suffering under that disease which  
ended in his dissolution, he addressed his friends  
in the following words, "You see the state in  
which I am conflicting with bodily pain, and  
mental distraction. While you are in health  
and strength, labor to do good and avoid evil if  
you wish to escape the distresses which oppose  
me."

The father of William Penn was opposed to  
his son's religious principles, but finding that he  
acted with sincerity, was at last reconciled. When  
dying he abjured him to do nothing contrary to  
his conscience. "So," said he, "you will keep  
peace within, which will be a comfort in the day  
of trouble."—Portsmouth Journal.

## CHRISTIAN SENTENCES.

Collated by Ralph Venning, 1653.

If we cannot raise our estates to our mind, we  
should lower our minds to our estates.

Passion makes those fools who otherwise are  
not so, and shows those to be fools who are so.

Many men think themselves wise, yea wiser  
than others, who indeed are inferior to them; for  
the most self-wise are the greatest fools.

That man hath no good-will, that wills no  
good.

While we are paying God our debts, we make  
ourselves the more his debtors. Lord, let me be  
thus in debt! The more we pay him the more  
we owe him, seeing we give nothing to him but  
what he gives first to us.

That man is less troubled who hath nothing to  
lose, than he who hath lost what he had, though  
they both have nothing.

This is the misery of great ones, that their  
greatness will not let them see how little, how  
nothing, both they and their greatness are.

A Christian needs to walk circumspectly,  
lest he give them that are without an occasion  
to offend, or them that are within an occasion of  
offence.

Some men, when they have prayed against  
sin, go and sin against prayer.

Many complain of their suffering without a  
cause, wherein they should rather rejoice, for it  
is better to suffer without a cause, than that there  
should be a cause for our suffering.

Grace worketh strongly, and therefore God is  
said to draw: and it worketh sweetly too, and  
therefore man is said to come.

Men's lusts are their gods on earth, but they  
will be their torments in hell.

Some men set their hearts on that, on which  
God would that they set only their feet, namely,  
the earth.

The sweetness of divine things is not in the hear-  
ing, or praying for, or talking of; but in the hav-  
ing and enjoyment of them.

When we have done our duty, we are but un-  
profitable servants; for our best is so bad, and  
our all so little, that it is but little more than noth-  
ing at all.

We cannot be said to glorify God, though we  
do the things that glorify him, unless we do those  
things to glorify him.

He is not learned in religion who knows all  
the matters that ought to be known; but he who  
knows them in the manner how they ought to be  
known.

Though it grieve a poor soul that Christ was  
pierced by him; yet it relieves a poor soul that  
Christ was pierced for him.

A saint hath the law of God in his heart, and  
bath his heart in the law of God.

We are so far from being able to pay the ut-  
most farthing, that the utmost we are able to pay  
amounts not to a farthing.

The house in which no altar to God is raised,  
wants both a foundation and a covering.

The gospel of peace is a great blessing, but the  
peace of the gospel is a greater blessing.

Nothing disgraceth a man so much as sin, and  
nothing honors a man so much as grace.

ANECDOTE, recommended to the attention of those  
who think.

A person in Birmingham, who lived in the neg-  
lect of the worship of God, and of reading his  
word, was on a Lord's day sitting at the fire with  
his family. He said he thought he would read  
a chapter in the Bible, not having done so for a  
long time. It was too late—for, in the very act  
of reaching it from the shelf, he sunk down, and  
immediately expired!

Reader, while it is called "to-day," resolutely  
begin to read the holy scriptures.—N. Y. Bap-  
tist Register.

REV. MR. PEARCE, of Birmingham, was said  
to be a man of excellent spirit. It was a rule  
with him to discourage all evil-speaking; nor  
would he approve of just censure, unless some  
good and necessary ends were to be answered by  
it. Two of his distant friends being at his house  
together, one of them during the absence of the  
other, suggested something to his disadvantage.  
He put a stop to the conversation by answering,  
"he is here: take him aside, and tell him of it by  
himself; you may do him good." If all such  
evil-speaking was thus faithfully rebuked, we  
should soon hear less of it.

If a heathen philosopher rejoiced that he should  
die because he believed he should see Homer,  
Hesiod, and other eminent persons, how much  
more do I rejoice, said a pious old minister, who  
am sure to see Christ my Saviour, besides so  
many wise, holy, and renowned patriarchs,  
prophets, and apostles.



## SEVENTY YEARS CAPTIVITY.

The following remarkable coincidence, between a prophecy and its fulfillment, which we do not recollect to have seen noticed, attracted our attention a while since, when pursuing some chronological inquiries. In Leviticus xxvi. 33, it is said:

"Your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye [are] in your enemies land; [even] then shall the land rest, and enjoy her Sabbaths; as long as it lieth desolate, it shall rest, because it did not rest in your Sabbaths when ye dwelt upon it."

What is meant by "the land enjoying her Sabbaths," may be seen from Leviticus, xxv. 2, 4.

"When ye come into the land which I shall give you, then shall the land keep a Sabbath unto the Lord. Six years shalt thou sow the field, and six years shalt thou prune thy vineyard, and gather the fruit thereof; but the seventh shall be a Sabbath of rest for the Lord; thou shalt neither sow thy field, nor prune thy vineyard."

Now the question has been asked, were those Sabbatical years observed in Israel, after the building of the Temple, and as yet no satisfactory answer has been given. The following considerations render it probable that they were not observed. From the destruction of the first, to the completion of the second Temple, during which period the land lay desolate, the Jews being "in their enemies' land," was 70 years. Now in each Jubilee, were seven Sabbaths, making 49 years. In these were seven "Sabbaths of the land," which, with the year of Jubilee, gives eight "Sabbaths of the land," in every half century. Dividing 70 by 8, and we have eight Jubilees, or half centuries (40), and six Sabbaths, (42 years.) This gives 442 years in which the land was not permitted to rest, according to the command of the Lord; and (442) was the precise number of years from the founding to the destruction of the first temple, according to our Chronology. Hale makes the same period 444, and Calmet 424 years.—*Chronicle of the Church.*

Rev. Henry Venn, Author of the "Complete Duty of man."—Mr. Venn was at times greatly straitened in pecuniary matters. Signal providences sometimes came to his aid. We give a specimen. "At a period of very pressing difficulty, when a tradesman was importunate for the payment of his bill, he had no resource left, but, with earnest supplication to make his wants known unto God; and while he was upon his knees, a letter was brought, enclosing a bank note of fifty pounds, with an anonymous address saying, 'Having received great benefit from your Complete Duty of Man (which was just then published) I beg you to accept this small acknowledgment.'" He never could discover the author.—*Boston Recorder.*

From the Baptist Advocate.  
LETTER OF REV. MR. MACLAY,  
To the Corresponding Secretary of the American and Foreign Bible Society.

GLASGOW, January 18, 1840.

DEAR BRO. SOMMERS.—This morning I received yours of the 12th ultimo. It affords me great pleasure to hear from you. In my last letter to you, I stated that a meeting of the Baptist Union was called to take into consideration the object of my mission. The meeting was held in Fin Court on the 15th of November, 1839. I have transmitted to you a copy of the proceedings.—After my commission from the American and Foreign Bible Society was read, the committee resolved unanimously, to present a memorial to the British and Foreign Bible Society, urging it to abandon the unjust and sectarian attitude it has assumed towards the Baptist denomination, and respectfully requesting it to return to the catholic principles which it had invariably pursued for more than twenty years. And in case the memorial should not produce the desirable effect, the committee of the Baptist Union resolved unanimously to sustain their own translation, by independent and united action. A sub-committee was appointed to prepare a suitable memorial.—This document has been prepared by brother Steane, of Camberwell, and sent to every member of the committee of the British and Foreign Bible Society. It was formally presented by a committee of three on the first Monday of the present month. Lord Bexley was in the chair, and said it should receive due consideration.—The document is very able, and places in a prominent light the injustice of the sectarian policy, pursued by the British and Foreign Bible Society towards our denomination.

Many of our Paedobaptist friends are justly alarmed, and feel very anxious to know why it is, that such efforts are made to conceal the ordinance of baptism in a dead language. The truth is, that if the word baptism be translated, sprinkling must be given up. Many of the Paedobaptists who suspect this to be the truth of the matter, feel uneasy, and would be glad if the Baptists would consent to conceal the ordinance of baptism from the whole world in a dead language which the mass of the people cannot understand. No Greek scholar, though a Paedobaptist, who is an honest man, dare affirm that our translation of baptism is incorrect, or unfaithful, when we render it by a word that means to dip, or to immerse. If he were employed in translating the Bible, his conscience would not allow him to render it by a word which signifies to sprinkle or to pour, because, if he has thoroughly examined the subject he knows that the word never has either of these meanings. The most favorable thing that could be desired with regard to his denomination is, that the meaning of the word should be concealed by non-translation in a dead language. Some of our Paedobaptist friends were much offended with us, as the Baptists were with Luther, for translating the whole book. Of what use is it for men to call themselves Protestants, while they endeavor to conceal even a part of the word of God from mankind, by refusing to give it to them in their own mother tongue. Is not this to sanction some of the worst features of Popery?

It gives us pleasure to state that an interesting revival has been enjoyed at Manchester, Mich., where forty have been received by baptism within a few weeks.—*N. Y. Bapt. Register.*

From the N. Y. Baptist Register.  
INTERESTING LETTER.

FROM ELDER BENNETT TO HIS SON IN UTICA.  
Cincinnati, March 16, 1840.

MY DEAR SON. While the saints are journeying here below, exposed as they are to dangers and discouragements, and in themselves disposed to sink and faint in mind, how pleasant it is for them that underneath them are the everlasting arms. What relief it affords to cast all their care upon God, knowing that he careth for them, and has even borne their sins and carried their sorrows, in his own body, and thus secured for them strength equal to their day. And with God to aid, what can not the Christian do? Surely, he can do all he ought to do, for the everlasting God is his strength.

When the mind is overwhelmed with darkness and sorrow, being cast down, it is good to "look again toward his holy temple." Jonah found salvation, and many others have also looked and been delivered. Let us look often there. We never looked towards his holy temple without seeing God on the throne and Jesus at his right hand, as an advocate with the Father, and all heaven ministering for those who shall be heirs of salvation.

Such encouragement keeps my heart cheerful in the service of God, far away from my dear family, and amidst various trials, both sharp and strong.

The mission cause advances slowly in the "great west," on account of the extreme pressure in the money market. Still we are not discouraged. I came to this city two days ago, and shall leave in two or three days more, for labors farther south.

There is a blessed state of things in this city, through the agency of the Holy Spirit. Let me describe the state of the Ninth street Baptist church, under the care of the Rev. S. W. Lynde, only one day, (yesterday.) At 6 o'clock in the morning there was a prayer meeting for the church. At half past 7, a prayer meeting for the young converts. At 9 o'clock a Sabbath school. At 11, public worship in a large but crowded house commenced.

Br. Lynde closed a sermon on baptism, continued from the previous Sabbath, in which he vindicated and illustrated the truth. At the close of the sermon, the Bethel church received a subscription of between one and two hundred dollars. Then he descended into the baptismal font, in front of the pulpit, and immersed seventeen followers of Christ, among whom was a father and a son. The son is a young man of fine promise, a student in the law school in this city, and it is hoped that he will feel his duty to plead in the court of the King's bench, rather than before the tribunals of his country, in future.

At 3 o'clock, P. M., the house was again filled to wait on the institutions of the Lord's supper, previous to which there were seventy-nine persons, who arranged themselves in two parallel lines in the centre aisle, and received the right hand of fellowship from the pastor as new members of the church. These are the numbers gathered during the previous month. There has been nearly two hundred added in all since the revival began.

Then the administration of the Lord's supper was attended with praise, prayer, thanksgiving, and addresses, and, best of all, with the comforting influence of the Holy Spirit, which made the season most delightful.

At 9 P. M., the claims of God upon the church to spread the gospel among the heathen, was laid before them by the writer, from 1 John iii. 16; "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren."

According to previous arrangement, they were then told that an opportunity now offered for the older members of the church to present a thank offering to the Lord for the conversion of their children, and the young members might give a freewill offering for the conversion of their souls.

At the close, a committee was announced by the pastor, from each class, furnished with a subscription paper for each class, which is now circulating, and we believe it will result in a rich blessing to the world.

I want to return home and visit you all, very much, especially your brother who has returned from India; but I see no chance for it until after the "western convention" meets, on the first of June.

My health is good, and has been, and my labors abundant though delightful. Preaching "Christ and him crucified," is blessed work, and I would not exchange it for all the honors and riches of the whole earth.

The Lord bless you and your dear family.  
Yours, as ever, in the gospel,  
ALFRED BENNETT.

From the Quarterly Paper of the Am. and For. Bible Society.

Extract of a letter from Rev. John G. Oncken.  
HAMBURG, 21 February, 1840.

MY DEAR BROTHER SOMMERS.—Your favors dated June 4th and August 15th, came duly to hand, but so many and varied have been my engagements that I could not reply to them till this. I have now to communicate most glorious news to you—hear what our adorable God has done. Your wishes and your prophecy in reference to Denmark, have been fully accomplished. A church composed of eleven Members was formed at Copenhagen, in October, 1839. Notwithstanding all that men and devils can devise against the truth, it is spreading in Denmark, and I entertain the fond hope that it will prevail there. On Langeland, in the great Belt, we hope to immerse 6 or 7 Christians, who have left the national establishment, and there is a prospect that a number of converts at Alborg, will embrace the whole truth. On Arroe, there is also an individual, who has been convinced of the truth of our principles, and as he is a gifted man, who has been in the habit of preaching, we trust he will be made useful in the good cause. The brother at Copenhagen, who has the charge of the little flock, is a man of the right stamp, warm hearted and devoted, without being an enthusiast. One of the brethren at Copenhagen, Enoch Sweeney, a Norwegian, intends to return to Norway next summer; he has a clear head, a warm heart, and has been in the habit of preaching to small assemblies. I have no doubt, but the Lord has designed him to be instrumental in introducing the gospel into Norway. We expect him here before

he returns home. A theologian and a school-master in Denmark, have also entered our ranks, so that we have abundant cause for praise and gratitude. This favorable opening should be well supported, and everything in our power should be done to extend the Redeemer's kingdom there. We have printed 20,000 tracts on the general truths of Christianity in Danish, and a sheet in lithography on immersion. Brother Moenster, the theologian, is now preparing a larger tract on adult immersion, which will be prefaced by a brief history of the Baptists. We are greatly in want of Danish Bibles, those printed in Denmark, are all with the apocrypha; but I hear that editions have been printed in Norway without them. If so, I hope your Bible Society will enable us to purchase 2 or 300 copies, that the present wants may be supplied.

A new door is also opening in the south of Germany, one of our members, a native of Bavaria, was sent there as colporteur last autumn, and his labors have been signally blessed;—seven or eight converts desire already to be immersed, and though much opposition and persecution is experienced by our friends, the word has free course, and is glorified. I intend to proceed to the south as soon as possible.

At Hamburg we are equally blessed, especially just now; the Spirit of God is breaking hearts of stone among us, and is imparting life to the dead. Some recent conversions have taken place, that made my heart leap for joy. There are now 12 or 14 hopeful characters, who, I hope, will in a few weeks be united to us. Though threatened with the severest punishment by our authorities if we proceed in our "dangerous heresies," we continue until this moment unmolested. The joy and blessedness of my soul, with all these things before me, can be better experienced than expressed—I am infinitely happy—ten thousand thanks to the Divine Author of our real joys.

But now let me not forget to present, through you, my warmest acknowledgments to the church of Christ, over which you are the Pastor, for their kindness and liberality in constituting me a Life Member of the American and Foreign Bible Society. There is no society more after my liking, and none, I believe, ever formed, that will ultimately exert such a mighty influence, if it adhere strictly to scriptural principle, on the Christian church. I therefore fully appreciate my membership, and shall not cease to remember both the brethren and sisters for their kindness, and the Society to which I now belong. With the next steamer I shall send you a full account of the Bible operations. I would only beg of you to send me a small supply of your English Bibles and Testaments, both bound, and a few copies in sheets. The printing of the New Testament will now be soon completed, it will be an edition of 10,000 copies on good paper, of which one half will be with the Psalms of David, which are much in demand in this country. As soon as the work is completed I shall send you a copy. A vessel is sailing for New York to-morrow, with which I shall send a parcel directed to your care. I can only add, dear brother, pray for us. The grace of our Lord Jesus Christ be with your spirit.  
Your affectionate brother,  
JOHN G. ONCKEN.

## THE REVIVAL IN BOSTON.

The work of the Lord is progressing in this city, in a powerful though unostentatious manner. Meetings for prayer and conference are frequent, and fully attended, many are anxiously inquiring, and many rejoicing in hope. A prayer meeting is daily attended in the Federal Street Vestry, from 8 to 9 A. M. Many who a short time since were careless of the soul's eternal welfare, and others who mentioned the subject only to oppose, have been brought to see their folly and danger, and are now rejoicing in hope, and speaking of the goodness of God.

We hear also good news from many places around us. We forbear to mention facts on the authority of verbal report merely, but respectfully request our brethren to furnish accounts of the gracious dealings of God with the churches for insertion in our columns. It is a sacred duty which we owe to our merciful heavenly Father, and is a precious source of enjoyment to all who love the prosperity of Zion.—*Chr. Watchman.*

BATH, ME.—A ministering brother in a letter to us, dated Bath, March 24, 1840, states;—"There is a revival of religion among my people. I have baptized eight, and about twenty are expected soon to follow the Saviour."—*Id.*

BAPTISMS IN NEW YORK.—On Tuesday last, upwards of thirty persons were baptized at the Baptist Tabernacle. Four were baptized last Lord's day at the Laurens street church; and the good work of grace appears still to be in progress in these, and in several other Baptist churches in this city. Mr. Knapp is expected to leave next week, but we doubt whether the brethren at Mulberry street will be willing so soon to part with him.—*Bapt. Advocate.*

INTERESTING FROM THE WEST.—Revivals are now being enjoyed in the following Baptist churches, at the west, to wit: First and second Baptist churches, Rochester, and the Baptist churches of Ogden, Penfield, Holley, Wheatland, Pavilion, Avon, Lakeville, Nunda, and Wyoming. An increasing dependence on the direct agency of the Holy Spirit upon the heart, in connection with the plain and faithful preaching of Divine truth, and a less dependence on machinery, and a greater loathing of theatrical movements, seems generally to prevail.—*Bapt. Reg.*

We learn that Mr. S. W. FIELD, a member of the last graduated class of Newton Theological Institution, has accepted the unanimous call of the Church and Society in Methuen, Ms. to become their pastor. The knowledge of this fact gave us mingled and indescribable feelings of satisfaction and pain, which those who know all the circumstances may imagine. It has long been the cherished design of brother F. to devote himself to the work of foreign missions, but the pecuniary embarrassments of the Board and other circumstances forbid its execution at present. We need not assure him of our cordial sympathy. We hope that while prevented from participation in the work, he may not cease to possess a missionary heart, and that soon every obstacle to his desires may be removed, and in the meanwhile, may his connection with the people of his love, be a rich and mutual blessing.—*Watchman.*

## CHRISTIAN SECRETARY.

HARTFORD, APRIL 10, 1840.

## Connecticut Literary Institution.

It will be recollected that our Convention in June last, resolved, that petitions should be presented to the Legislature at its next session, for a grant from the State in aid of our Institution at Suffield. We think we have strong claims for such a grant. Our Congregational, Episcopal and Methodist brethren have each had liberal assistance from the State for their respective Colleges; the Baptists have paid their proportion of the money in taxes; our numbers are probably next to the Congregationalists, and our Institution needs and deserves aid. A petition was presented to the Legislature last spring, and it was then postponed, with the expectation that it should come up again at the ensuing session. The Trustees, at a meeting held in this city the present week, appointed a Committee who have drawn up the following form of a petition, which will be presented to our brethren and friends for signatures:

To the Honorable, the General Assembly of the State of Connecticut, convened at New Haven, May Session, 1840.

The Petition of the undersigned, residing in the town of \_\_\_\_\_ and vicinity, humbly sheweth,—

That the "Connecticut Literary Institution," commenced and thus far sustained, by private liberality, is now in such a condition as to demand additional pecuniary aid, in order to bring it to that elevated standing contemplated by its founders. They have done their utmost to render it a respectable and useful Institution, and their efforts have been crowned with success. It was commenced in 1833, when a site was procured, and buildings erected at an expense of nearly twelve thousand dollars. Since that time, a small amount has been expended for a library, and a philosophical and chemical apparatus. The Institution has gradually advanced in character, and now occupies a position which gives it high claims to the fostering care of the friends of Literature.

It was the intention of its friends, as soon as the requisite means should be obtained, to increase its faculty, and enlarge its course of study, until it should hold an elevated rank among our Literary Institutions. They did not give it the name of a College, but thought they could render it equally respectable and useful, under the simple but comprehensive title of "The Connecticut Literary Institution." Though ostensibly under the patronage of the Baptist denomination in this State, and mainly supported by their contributions, it has been placed upon a liberal foundation, has been free from any improper sectarian influence, and has aimed to promote the general cause of education and the good of society. It is our intention, if aid can be procured from the State, to increase the buildings, enlarge the library, and make additions to the philosophical apparatus. For these purposes we could make a judicious expenditure of ten thousand dollars. With this view we beg to petition your honorable body for a grant to this amount, to be expended under the direction of the Trustees of said Institution.

## "How much owest thou my Lord?"

Is it not to be feared that too many professed disciples of Christ are apt to vary this inquiry somewhat, in propounding it to their own conscience—thus: "How little owest thou my Lord?" We speak not of pecuniary sacrifices merely, or of contributions for sustaining and advancing Christ's kingdom in the world, although this is certainly an important item in the account, but also of personal sacrifices—the discharge of religious duties, Christian obligations, self-denial, bodily and spiritual consecration. Instead of manifesting the spirit of the Apostle when he said "the love of Christ constraineth us," do they not too often feel as though they were serving a "hard master," and go to him as they would to a creditor whose claim might be disputed, and endeavor to compromise by offering the very least that they can persuade themselves will be accepted?

Jeremy Taylor, in one of his sermons, quoting from Salvian, in speaking of persons summing up their repentances and duties, and inquiring how much or how little they should do for God, answers with a little sarcasm, that "A man is not bound to give away all his goods, unless peradventure he owes all to God; but in that case I cannot tell what to say; for then the case is altered. A man is not bound to part with all his estate; that is, unless his sins be greater than his estate; but if they be, then he may consider of it again, and consider better. And he need not part with it all, unless pardon be more precious to him than his money, and unless heaven be worth it all, and unless he knows justly how much less will do it. If he does, let him try his skill, and pay just so much and no more than he owes to God; but if he does not know, let him be sure to do enough." That is all, brethren.

## AMERICAN AND FOREIGN BIBLE SOCIETY.

The Quarterly Paper of this Society, for April, is received. Receipts into the treasury for the last quarter, \$5,361 31.

The fourth anniversary of the Society will be celebrated in the Baptist meeting-house in Oliver street, New York, on the 28th inst. Preparatory prayer-meeting at 9 o'clock, A. M., after which officers for the ensuing year will be elected.—At 10 o'clock, the Annual Report will be presented, and other business transacted, in connection with the objects and claims of the institution.

NEW WORK ON BAPTISM.—Eld. Isaac T. Hinton, pastor of the First Baptist church in Chicago, Illinois, is about to publish a work on the subject of Baptism. From the prospectus and plan of the work, in connection with Br. Hinton's known abilities, we anticipate a valuable book.

CONTEMPTIBLE BUSINESS.—One of the most ridiculous prosecutions of which we have ever heard, came before the County Court in this city last week. We were in some doubt whether we had not better let it pass without notice, but as one or two other papers have spoken of the affair, treating it in some measure as it deserved, perhaps we ought, in justice, to say a word or two on an indictment against two Baptist ministers for disturbing a religious meeting! A serious charge certainly. Brethren Irenus Atkins, of Southington, and Orsamus Allen, of Bristol, were the gentlemen arraigned, and the information, as filed by the State Attorney, set forth that on the first Sabbath in February last, during divine service at the Baptist meeting-house in Southington, these gentlemen were guilty of smiling, laughing, whispering, talking, and other contumelious and tumultuous carriage, to the great disturbance of public worship, and contrary to the statute in such cases provided. The information, however, by consent, was so amended as to place Br. Allen alone upon trial. The evidence was then brought forward, when it appeared that the witnesses to sustain the charge were (several of them) Universalists from Berlin and neighboring towns.—From the testimony, it seemed, that Mr. Rogers (a licentiate, who has been preaching in Southington for some time past) was discoursing, on the occasion referred to, upon "the personality of Satan," and that he advanced some very novel, and as these witnesses thought, very ingenious and striking ideas. During his discourse, it was testified, Mr. Atkins and Mr. Allen were once or twice seen to lean their heads towards each other, (being seated in the same pew,) that they certainly smiled more than once, and it was thought their lips moved, as though they were whispering. This was the sum and substance of the evidence against them, while on the other hand it was positively proved that there was no whispering and no disturbance which afforded the least foundation for the accusation. As to the smiling, it appeared that the whole congregation were made to smile at the very striking ideas of the preacher, and indeed as some of those ideas were mentioned in the course of the trial, the whole Court, Judge, jury, lawyers and all, not only smiled, but actually laughed out several times! It is perhaps needless to say, that the jury, without hesitation, rendered a verdict of acquittal, and that the Judge expressed his cordial and hearty concurrence. We know not who originated this prosecution, but it really appeared to us, (and we believe to all who heard the evidence) as a most contemptible piece of business.

SABBATH SCHOOL MEETING.—The Sabbath School Society of the Hartford Association held its quarterly meeting on Wednesday last, with the Baptist church in New Britain. Addresses were delivered to parents, superintendents and teachers, children, and the congregation generally; by brethren Atwell, Cushman, W. Reid, and D. Avery, interspersed with singing by the choir. A good number of children were present, who, together with the audience generally, appeared to be quite interested in the services, and we trust also in the cause of Sabbath School instruction. Perhaps we ought to say, however, that we do not think our brethren from abroad manifest sufficient interest in these meetings. It is impossible to accomplish the objects of the Society, unless the brethren from various parts of the Association, take a little more pains to attend the meetings; and for the sake of the cause, we hope we shall see a more full attendance hereafter. The time and place of the next meeting will be seasonably notified.

RENUNCIATION.—The Boston "Trumpet" (Universalist) of last week, says, "We have received a letter from a correspondent, stating that on Sunday last, the Rev. M. H. Smith, of Salem, Mass., made a communication to the members of his congregation, stating in substance as follows: that he could not associate with the Universalists any longer as such—that he had no sympathy with them as a denomination, and that he could preach no longer to that Society as a Universalist Society."

Probably this announcement will remind some of our readers of certain scenes which transpired in this city, three or four years since, while Mr. Smith was pastor of the Universalist society here—the state of mind into which he was thrown in relation to his doctrines—his interviews with some of our clergymen, &c. The article in the "Trumpet" does not tell us what Mr. Smith's present views are. Can the editor of the "Paritan" inform us? We feel some interest in knowing.

BAPTISM.—The Philadelphia Ledger states that on Thursday, ninety-six converts were baptized by immersion at Kaighn's Point, sixty-six of whom were females. The ceremony was performed by the Reverend Mr. Higgins, assisted by Dr. Gardner, and was executed in the remarkable short space of one hour and five minutes. The number of spectators was immense—by some computed at ten thousand.

WATERBURY.—Br. Watrous, pastor of the Baptist church in Waterbury, has baptized six or nine persons in connection with that church, since the last Sabbath in December, inclusive. An interesting state of feeling still exists.



Ten persons were received to the fellowship of the First Baptist church in this city, last Sabbath—eight of them by baptism. This makes twenty baptized by Br. Eaton since his settlement as pastor of the church; three of whom, however, united with the South Baptist church.

**MERIDEN.**—The good work is still progressing in Meriden. Br. Miller, pastor of the Baptist church, baptized eighteen last Sabbath—eleven males, and seven females.

**UNPAID BILLS.**—Quite a number of our subscribers in this city are yet in arrears for the last volume. Righten and friends, do not let these little accounts run on unsettled. Another volume has commenced, and we are obliged to pay our bills for paper, work, &c., which have become due. The sum due from each subscriber is small, but we need every dollar of it. Do not neglect this notice.

**SERMONS FOR THE FAMILY.**—We this week publish the 16th number of the excellent series of communications under the above title. The author proposes to continue them as follows: No. 17, Perseverance; 18, Prayer; 19, Encouragement to doing good; 20, Threatenings against doing evil; 21, The Sabbath; 22, Support of Preaching; 23, Effects of Preaching; 24, Death; 25, Judgment; 26, Heaven; 27, Hell; 28, Conclusion. Brother "E." says, "If I should providentially fail of completing this design, I hope some abler pen will give the remaining numbers." They have thus far been very acceptable to our readers, and we trust the author will be able to finish them himself.

**SETTLEMENT OF CONNECTICUT.**—The proposed commemoration of the first settlement of this State, will take place in this city, on the 21st inst., in accordance with arrangements made by the Connecticut Historical Society. An address is to be delivered by the venerable Noah Webster, after which the members of the Society, with invited guests, and such gentlemen as are disposed to join them, will dine together.

**STATE ELECTION.**—The annual election in this State occurred on Monday last, and resulted in the re-election of the present State officers, viz: Wm. W. Ellsworth, Governor; Charles Hawley, Lieutenant Governor; Hiram Rider, Treasurer; Royal R. Hinman, Secretary. Henry Kilbourn, Comptroller.

**CONGRESS.**—The Cumberland Road bill has been rejected in the Senate by a vote of 22 to 20. Mr. Webster last week presented a bill for a general bankrupt law, which was referred to the Committee having that subject under consideration. Memorials for such a law continue to come in, in great numbers. Many petitions have been presented for the reduction of letter postage. Also against the admission of Florida into the Union as a slave state.

On the 6th inst. Mr. Benton called up a Bill from the Committee on Military Affairs, introduced by him on the 5th February. It authorizes the President of the United States to raise 1500 men to serve against the Florida Indians. The bill proposes that these 1500 men shall be divided into three battalions. These men are to be paid as officers and soldiers in the regular army. In addition to this pay, 160 acres of land, fit and proper for cultivation, to be given to the land to be situated in Florida, and free from taxes, and inalienable even by judicial sale until the patent issues, and for one year thereafter. In case of the death of an officer or soldier the land is to be given to the heirs. After some discussion, the bill was ordered to be engrossed, unanimously.

For the Christian Secretary.

#### A TRIBUTE TO MY BELOVED GRANDFATHER.

When a truly pious man is removed, by the unrelenting hand of death, from his sphere of influence (for such an one has an influence) in this vain and wicked world, where the spiritual power of the good is so much needed, there is a cause of sorrow to all who desire the improvement of society and promotion of virtue: but to one nearer allied by stronger ties, there is a peculiar charm in memory that entwines around the affections unwilling to yield up its grasp. But we are so constituted; and the great directing Mind of all has ordained that these ties must be broken, and the bonds of union here formed, however strong, must be rent asunder by the unwelcome messenger. Montgomery has well said:

"Friend by friend departs,  
Who has not lost a friend?

There is no union here of hearts  
That finds not here an end."

Mr. AMOS MERRILL, died at his residence in Stratford County, N. H., March 13th, 1840, in the 80th of his age. He was a worthy and devout member of the Baptist church 61 years. His zeal in the cause of Christ was ardent and unceasing. In prayer and social class meetings, to which he was a punctual attendant, and frequently conductor, his voice was raised in prayer and exhortation for the conversion of the ungodly, in accents which spoke the feelings and emotions of a sincere and pious heart. In his daily walk and conversation, the mercies and goodness of an overruling Providence were his chosen subjects of discourse and themes of meditation.

He thinks I almost see him now walking the avenues of the garden adjoining his apartment, and exclaiming, as he was wont to do, on the grandeur, benevolence and wisdom of God displayed in the works of his creation. His knowledge of the Scriptures, portions of which he daily read, was very extensive, and remarkably correct; scarcely a passage could be mentioned, that he could not at least name the book and chapter in which it might be found. And so ardently was he attached to his own perusal of the sacred writings, for a long time after his eye-sight became so poor from declining age that he could read in no other way, would this pious man of God catch in the brilliant rays of the natural sun upon his pages, and thus with difficulty trace the lines of inspiration. He was one of the first settlers of the county in which he closed his earthly pilgrimage, and shared in all the joys and privations of a new country.

He found in literally a wilderness, lorded by wild beasts and savages; he left it converted into extensive and well cultivated fields, rich and flourishing villages, and inhabited by a large and well endowed population. He became the head of a large family, in which he was eminent in a high degree for his piety, example, and strict observance of family worship. Should I consult my own feelings, I should enlarge much more on the interesting life and character of this good and worthy man.

He has many ill turns during the last winter previous to his death, but, till the morning before his spirit took its departure, was not thought so near his end. He in his prayer for God displayed an exceedingly fervent and lengthy, imploring the blessing of God on his children and grandchildren. Previous to which he remarked to his beloved consort, with whom he had spent three score years in bonds of the happiest union, "My appetite is gone, and I must soon go; you must give me up." "Oh," he exclaimed, "I shall soon see Jesus, and sit down with father Abraham, and all the good old saints." And just before his immortal spirit freed from its clay tenement, winged its way to the realms of eternal glory, extending his hand to her, added, "May God bless you, I am going," gently breathed a few more times, and angels conveyed his spirit home. Thus lived and died that departed saint; and in answer to his dying petition, may the richest of heaven's blessings rest upon his surviving, pious, and worthy widow.

Middletown, April 4, 1840. E. MERRILL.

**JAMAICA AND EMANCIPATION.**—A letter from Br. Clarke to Br. Eldridge of this city, which we have had the privilege of perusing, informs us that notwithstanding the embarrassments which must for some time attend the colored population of this island, from previous degradation and oppression, and the vindictive spirits of their previous masters, the results of emancipation have been, and still are, most benign, correcting licentiousness, securing the enjoyment of domestic privileges, conjugal and parental rights, superior intellectual and religious advantages, effecting in short, a great mental and moral improvement in every respect.

The improvement also in a pecuniary and commercial regard, is likewise incontestable, and, as will be seen by the following passage, obvious. "Free labor is ascertained to be far more profitable than slavery; what then will it be in the comparison when things become perfectly settled and arranged in the best manner, with the increase of population? The increase profit, the last five years, in all the British colonies, has been 9,735,936. The revenue from the colonies in days of slavery, did not rise above 6,000,000, on sugar, rum, and coffee. Last year, it was 6,465,000, showing an increase in the staple produce, which it was foretold would almost cease to be cultivated. In comparing the years ending January, 1837 and 1838, (admitted by planters to be good years), with the year ending January 5, 1839, we have an increase in favor of 1839, against 1837, of 25,000 cwt. of sugar, and against 1838, of 28,000 cwt. Five years' previous to the introduction of freedom, the exports of manufactured goods were 14,831,000; in the five years succeeding freedom, they were 17,920,000, giving a balance in favor of freedom of about 3,096,000.

In twenty years under slavery there was exported of manufactured cotton goods, 349,611,390 yards, giving an average of 19,480,569 yards per annum. Last year the exports of this sort amounted to 50,291,395 yards; watches and jewelry 35,000; beef and pork about 27,526 cwt. In the year 1839, there were 1,904 ships employed in the trade; tonnage 516,174; this is 10,000 tons more than was employed in the days of slavery. The number of sailors is 27,965. The additional profit on sugar, from its increased price, averages nine shillings per cwt., above what it brought in former years; so that at the lowest computation the planters have gained from the British government 20,000,000, and additional profit on sugar, say at least 1,600,000. Ditto in increased price and increased produce."—*N. Y. Rep. Register.*

**THE WORLD'S END.**—During the last two or three centuries, upwards of thirteen fixed stars have disappeared. One of them, situated in the Northern Hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid day. It seemed to be on fire, appearing first of a dazzling white, then of a reddish yellow, and lastly, of an ashy pale color. The Place supposes that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. How dreadful! A whole system on fire, the great central luminary and its planets, with their plains, mountains, forests, villages, cities, and inhabitants, all in flames, consumed, and gone forever. Here we have a presumptive proof of the truth, and a solemn illustration of a singular passage in a very old book—"The heavens shall melt with fervent heat, the world also, and the works that are therein, shall be burned up." What has been, will be again. Our sun and moon, and stars and earth, will be destroyed by fire. "It is written, 'The world and the works that are therein, shall be burned up.' Such is the text, the comment may be found in Peter's second Epistle, third chapter, and eleventh and twelfth verses."—*Quincy Sentinel.*

**TASTING TOO MUCH.**—"I taste too much," was the simple and honest confession of a grocer the other day, to an old friend whom he had just met, after a considerable absence, and who was making particular inquiries about his health. "I should enjoy good health, I believe, but I taste rather too much, as grocers are apt to do," he said; his friend, is that the case? "Indeed it is," said he; "you will scarcely find one young man in a hundred who does not break up his health by this perpetual tasting of things—a little sugar, a little fruit, a bit of cake, or cracker, or anything that comes in their way." Is the tasting done to ascertain the quality of things, asked his friend, or is it for the mere pleasure of tasting?—"Probably for both reasons," he replied; but chiefly, I suppose for the latter. It is very difficult to have sense things constantly around us and not acquire a habit of using them. And nothing, as I have found from sad experience, so readily destroys a good appetite.

This young grocer's story is substantially that of thousands. Nor is the error confined to grocers.—Many a young person, in other employments, and in no employment at all, is in the habit of spoiling his appetite, by perpetually eating something or other between regular meals. Nay, much more: many a parent is necessary to her child's physical destruction by indulging it in this pernicious habit; and often the erroneous belief that his tender age requires it.—*Library of Health.*

**CLERICAL WAR RENEWED.**—We regret to learn, from the Boston Mercantile Journal, that the strife between the Rev. Mr. Pierpont and his congregation has been recommenced. The members dissatisfied with his ministry have bought a sufficient number of pews to secure a majority, and at a late meeting a vote of dismissal was carried, 68 to 56. A communication was subsequently received from the Rev. gentleman, in which he reviewed the vote, and the grounds on which it was taken, and intimated his resolution not to comply with the request which it conveyed.—*N. Y. Com. Advertiser.*

Governor Ellsworth has appointed CHARLES T. HILLIER, Esq. of Granby, Adjutant General of this State, in the room of SAMUEL L. PITKIN, Esq. who resigned on account of ill health.

Spurious notes, purporting to be of the Farmers' and Mechanics' Bank of this city, of the denomination of 20's, 50's and 100's, apparently from a plate engraved for some bank of the same name in some other state, as the state and the name of the place where dated, has evidently been erased, and "State of Connecticut" and "Hartford" substituted. The erasure is so apparent, that they may easily be detected by it. The signatures are very rough, and the general appearance and style of engraving bears no resemblance to the genuine.

The only bills of these denominations, are from a plate engraved by Draper, Underwood, Bald & Spencer.—*Courant.*

**MAINE.**—The legislature of this State has been talking again on the boundary question. A series of resolutions has been passed, of which the following is the chief in interest and significance:

Resolved, That unless the British government, during the present session of Congress, make or accept a distinct and satisfactory proposition for the immediate adjustment of the boundary question, it will be the duty of the General Government to take military possession of the disputed territory; and in the name of a sovereign State, we call upon the National Government to fulfill its constitutional obligations, to establish the line which it has solemnly declared to be the true boundary, and to protect the State in extending her jurisdiction to the utmost limits of her territory.

It is reported that the Hon. Thaddeus Betts, U. S. Senator from this State, is lying dangerously ill at Washington.

#### LATEST FROM EUROPE.

The packet ship *Montreal*, has arrived at New York, with London papers to March 6th. In the House of Commons, March 2d, Sir James Graham gave notice that if the documents respecting China, were not laid before the House by the Thursday following, he should move an address for the presentation of all the papers relating to the commercial intercourse with that country.

On the same day, Lord John Russell said he had no objection to lay before the House all the papers that had been received on the subject of the "North American Boundary;" but observed that the question was scarcely fit yet to be discussed in Parliament.

On the 5th, a motion for leave to bring in a bill for the entire abolition of the punishment of death, was rejected—yeas 90, noes 161.

A new French Ministry has been constituted. There is nothing of importance from Algiers. The French forces in Africa number near 50,000 men. An expedition against Abdel-Kader was to be undertaken soon.

The Thames Tunnel is officially announced as completed within 60 feet of the Wapping shore. About 76 feet have been finished since January. In the year past, 31,000 have visited it—yielding 1,572. The work has been in progress 15 years, and 363,000, have been laid out.

#### THE LOUISVILLE FIRE.

The Louisville Public Advertiser of March 28th, has the following confirmation of the painful rumor which reached us a day or two since from that place:

**CONFLAGRATION.**—It becomes our painful duty to record the most extensive and disastrous conflagration that has ever occurred in this city. At the time we write the present notice, fifteen of the most extensive business stores on Main street, and as many more on Pearl street, are mouldering ruins, of which scarcely a vestige is left standing. Shortly after 12 o'clock, on Thursday night, or, more properly speaking, yesterday morning, the work-shop of Mr. Hawkins, chair factory on Pearl street, was discovered to be on fire—supposed to have been communicated, as many think, by an incendiary, and, as others think, accidentally to some loose shavings. From the situation of the workshop it was difficult to arrest the progress of the flames; and owing to this inconvenience, before the fire-engines, which promptly came up, could be brought into operation with any chance of effect, the frame house extending towards the post-office on the south end towards Main street on the north caught fire rapidly, burning up literally like so much tinder. The whole range of brick stores extending from Pearl to Main street caught the flames successively, and finally the conflagration extended round Reading's corner, and drifted in uncontrollable waves of gigantic flames not only down the south side of Main street, but speedily enveloped both sides of Main street. By five o'clock it was completely arrested—but not till thirty buildings had settled down into heaps of smouldering ruins. The total loss cannot, it is generally believed, fall short of half a million of dollars.

**AWFUL DISCLOSURE OF FIVE MURDERS IN ONE FAMILY.**—The Frankfort (Kentucky) Commonwealth, of the 17th ult., gives the following revolting particulars, in a letter from Greensburg, in that state, dated March 8th.

It appears there lived, in July, 1838, about seven miles from that town, an aged woman named Lucinda White, with her two sons, aged 14 and 13, and a daughter-in-law (whose husband lives in the southern states) with an infant about 20 months old. Intending to move South in the month of July, 1838, as above, a man named Carrington Simpson undertook to convey them, and on a certain night he set off with the younger Mrs. White, the infant, and the younger boy, all on pack horses. In about a mile, Simpson knocked them on the head till they were dead, and buried them in a hole two feet deep, near an old out-house. The next morning the elder boy went off from the home of his mother, and the same night the old woman was killed, and buried in the same hole; and in a week after, the older boy returning, was also killed and buried in the same place: making five human beings murdered! Suspensions lately led to the arrest of Simpson, and 60 or 70 men turned out and found the bones, and an inquest was held. Simpson has been arrested, and is charged with the murders of five persons, and is now in the hands of the law. The deed killed them for their property, which consisted of a few beds and old furniture, altogether not worth \$100. The two implicated by Simpson, and the family of the latter, have all been arrested. This deed of blood almost out-herods all that has blackened the annals of our country.—*New World.*

**TEXAS.**—The Austin Gazette contains a letter from a person who signs himself William C. White, stating that in one of the mines of Mexico which he visited, he met with an American prisoner who represented himself to be Col. David Crockett. Whether any truth is to be attached to the statement remains to be seen.

Several white persons had been murdered at Austin by Indians. It was on Fast day stated in one of the city pulpits, that within a few weeks one of the Boston clergy has received no less than three communications, accompanied with sums of money and by the writers to have been heretofore had of certain parties by scrupulous means. People ought to be careful how they give out such stories, except upon the very best authority, lest the impression should get abroad that the world is growing honest.—*Boston Times.*

**SHIPWRECK AND LOSS OF LIFE.**—We learn from Hale's News Room that the brig *Escambia*, from Charleston, S. C., for New York, foundered at sea on Tuesday last, March 24, and that all on board perished, except the first mate, who was saved in consequence of clinging to the mast. He was two days and three nights on the house, when he was picked up by a schooner which arrived here last evening. The officers and crew consisted of fourteen persons, and there were two passengers on board, all of whom are supposed to be lost except the mate. Cargo of cotton and rice.—*N. Y. Times.*

**TREATY WITH THE SENECA INDIANS.**—The National Intelligencer says: A treaty made with the Seneca Indians has just been ratified by the Senate after considerable debate. The essential feature of this treaty is its providing for the removal of the Indians westward from their present locality near Buffalo, in consideration of which the Senecas are to receive a quantity of land equal to 320 acres for each soul, and about \$40,000 in money.

**MELANCHOLY.**—The New York Courier says: "We learn that there is too much reason to apprehend that the pilot boat *Sea Gull*, attached to the Exploring Expedition, as tender to the United States sloop-of-war *Vincennes*, has been lost, and that all on board have perished. She has not been heard of since the month of June last. Then she left Orange, Terra del Fuego, twenty miles north of Cape Horn, in company with the Flying Fish. A gale soon after arose, and the latter succeeded in beating off the shore. This was the last seen of the *Sea Gull*.—Lieutenants Reed and Bacon, two promising young officers were on board. The Porpoise had been twice in search of her without success."

**DEATH FROM LAUDANUM FOR TOOTH-ACHE.**—The Coroner yesterday held an inquest at the house of Peter M. Dixon, dock-builder, No. 6 Monroe street, on the body of Mrs. Lavinia Dixon, his wife, a native of N. Jersey, aged 30. She deceased on Thursday last, of a troublesome tooth-ache, and sent for six-penny worth of Laudanum. She poured some of this on cotton, and repeatedly inserted it in her tooth, and afterwards drank of the greater part of the laudanum, as we believed, to relieve her pain, without anticipating its deleterious effects, and soon fell asleep. She continued to sleep so long, that her husband became alarmed, who sent for a physician, who came and said it was too late, but administered medicines, without effect, and she died about ten o'clock on Thursday night.—*Journal of Com.*

**ALAS, POOR POLAND.**—The cruelty of the Government of Russia towards unhappy Poland, is an historical fact—and this feeling is still cherished, and is exhibited whenever an opportunity offers. An English paper, The London Sun gives the following account, from an unquestionable source, of a barbarous transaction:

"The son of Count Montynyski, (a retired officer of distinction,) was lately returning from college, in Germany, to his father's house at Warsaw. His luggage was searched at the frontier with the usual strictness: unfortunately there was found in one of his trunks, printed portraits of Kosciuszko, Ponia-towski, and Skrzynecki. The poor lad was instantly taken into custody, and sent to Warsaw under guard. On his arrival there his father was arrested, by order of Marshal Paskiewitch, who after a brief inquiry into the affair, sentenced Count Montynyski to be imprisoned in a fortress, and his son, a youth of sixteen or seventeen years of age, to be transported to Siberia, for twenty years."

**FARMERS' BANK OF SENECA COUNTY.**—The New Orleans Courier of March 24th, says, "A man was arrested yesterday in the First Municipality, having in his possession bills of exchange drawn by the Farmers' Bank of Seneca county, New York, and a large number of post notes, of the same bank, amounting to \$43,000. The bills of exchange to the amount of \$7000, and J. Wyckoff, as President. All the signatures are in the same hand-writing, which gave rise to the suspicion that the plates were stolen. The post notes bear the signature of James L. Everard, Cashier, to the order of W. Kee, for divers sums amounting to \$35,000. The person arrested is named S. E. Watkins, and is lately from New York."

Several attempts to fire the city of Natchez, have recently been made. The city is in alarm, and guarded nightly by military patrols. A reward of \$2000 has been offered for the apprehension of any of the incendiaries.

**ANOTHER BOUNDARY QUESTION.**—The Legislature of Ohio has passed resolutions setting forth that Great Britain is making encroachments upon our territory beyond the Rocky Mountains, and calling upon the General Government to interpose for the protection of the interests of the United States in that quarter.

A tornado, fifty or a hundred yards in width swept over the city of Mobile, on the 24th ult. Buildings were removed from their foundations, and trees torn up by the roots. Hail stones fell of the size of pigeons eggs.

**VERY DELICATE.**—A western paper, in announcing a steamboat explosion, says—"Three persons were slightly killed."

**A DUEL.—AN EDITOR FIGHTING.**—The Franklin Louisiana Republican says:—"By the steamboat A. Fuslier, which arrived here on Monday last, we learn that a Mr. Carmack, one of the editors of the True American, and Mr. Harry, brother to Harry, of the N. O. Academy, fought a duel on Saturday morning, in which the former was shot through the body, and the latter in one of his hands. We have not learned that either is dangerous."

**A CHARITABLE MAN AND A GOOD CITIZEN.**—We learn, that on examination of the books of the late Samuel Ward, it appears that his contributions for charitable purposes, during the last four years of his life, exceeded \$10,000 per annum.—*Courier & Enquirer.*

The proprietors of the stages upon the National Road, Pennsylvania, in consequence of frequent robberies, have placed guards upon their coaches. On the night of March 20, the guard, concealed among the baggage on the top of the coach, saw a man unbuckle a strap, and shoulder a trunk, as the coach walked up the hill. The guard fired, and the fellow dropped his booty and run howling into the woods.—*N. Y. Signal.*

**WOOL.**—This is a valuable commodity—indeed few persons are aware of its very great value. A writer estimates the number of sheep two years ago in the United States, at 12,000,000—and supposes that it is not less than 15,000,000. Allowing the estimates at three pounds per head, the clip of 1839 would be 45,000,000 pounds of wool. The average price of wool for a few years past has been 45 cents a pound. At that rate the last clip of wool is worth more than twenty millions of dollars.

Consul Trist, late of Havana, has arrived at Washington, in obedience to a mandate from the Supreme Court of the United States. We shall see now, what he has to say in answer to the very heavy charges against him.—*Journal of Com.*

A letter written in the American says that it has been decided in Washington to send a squadron to Canton with the least possible delay.

Thirty-nine divorces were decreed during the recent session of the Maryland Legislature.

Tarring and Feathering is said, by a writer in the Port Folio, to have been first invented in the Holy Wars, as a punishment for theft. Anquetil, in his *Historie de France*, confirms the opinion.

There was once a coin in Massachusetts which bore upon its face the following advice: "Mind your business." And men who took its instructions to heart, treasured them up, and practised upon their principles, always found more of the same coin in their pockets than those who neglected them.

#### DIED,

In this city, on the 7th inst., Mr. J. W. Stowell, aged 41.

In this city, on the 30th ult., Cornelia E., aged 15 months, only daughter of Mason and Cornelia Gross. In Glensbury, March 26th, Mr. Solomon Chapman, aged about 50.

In Suffield, 27th ult., Mr. Erastus Sheldon, aged 70.

At Windsor Locks, April 1st, of lung fever, John W. Walcott, son of Oliver and Hannah W. Walcott, aged 1 year 6 months and 20 days.

At East Windsor, March 28th, Capt. James W. Skinner, aged 62.

At the residence of his son, John R. Peters, Esq., in New-York, on Sabbath morning, March 25th, Gen. Absalom Peters, of Lebanon, Conn., an officer of the revolution, aged 86 years and 4 days. In pursuance of his own arrangements and directions, his remains were conveyed to Hebron, the place of his nativity, and interred by the side of his fathers.

#### Receipts for the week ending April 8.

E. Spencer, 2 00; G. L. Hodge, 2 00; F. O. Loomis, 2 00; J. Dailey, 2 00; B. Remington, 1 50; C. A. Bowers, 2 00; E. Butler, 1 00; O. Wolcott, 2 00; I. Bromley, 5 00; A. Worthington, 2 00; J. Nichols, 2 00; A. Bennett, 2 00; G. Mitchell, 20 00; D. Barlow, 20 00.

#### NOTICE.

The Ministers and Deacons Conference for Litchfield County and vicinity will meet at the Baptist Meeting House in Norfolk on Wednesday the 22d of April, at 10 o'clock, A. M.

T. BENEDICT, Sec'y.

**NOTICE.**—The annual meeting of the Middlesex County Temperance Society, will be held in the Congregational Church in Haddam, on Thursday, the 23d inst., (instead of Tuesday,) at 10 o'clock, A. M.

Wm. A. Hyde, Sec'y.

**NOTICE.**—The Fairfield County Baptist Ministerial Conference will hold their next quarterly meeting at the house of Br. Addison Parker, in the village of Danbury, on Tuesday, the 14th day of April, at 2 o'clock, P. M.

WILLIAM BIDDLE, Sec'y.

**NOTICE.**—The Board of Managers of the Connecticut Tract Society will meet at the above place, (Br. Parker's), on Wednesday the 15th day of April, at 12 o'clock.

WILLIAM DENISON, Pres't.

#### Baptist Board of Foreign Missions.

The next annual meeting of the Board of Managers of the Baptist General Convention of the United States, will be held in the Baptist Tabernacle, Mulberry street, New York, on the last Wednesday of April, at 10 o'clock, A. M. The Rev. Thomas Meredith, of Raleigh, North Carolina, is appointed to preach the annual sermon, in case of his failure, the Rev. Dr. Welch, of Albany, N. Y.

BARON STOW, Rec. Sec'y.

Boston, Feb. 28, 1840.

#### New Spring Fashions.

MISS C. PETTIBONE & CO. would respectfully inform the Ladies, that they have just received from New York, a LARGE and SPLENDID assortment of FANCY, and MILLINERY GOODS, of the LATEST importations, consisting in part of Rich Silks, of various styles, and d. colors, Embroidered Ribbons, Scarfs, Gloves, Mitts, Linen Laces, plain and Blonde do., French Capes, Collars, and Cuffs, Embroidered Scarfs, rich, plaid, and figured Ribbons, French Flowers, Misses' Leghorns and Tuscan Hats, Victoria Head-dresses, Caps, Crapes, Lises, Blk. and White Lace, and Blonde Veils, Mourning Collars & Cuffs, Blonde and Fancy Trimmings, of the latest styles, &c., &c.

Also, 6 Cases of extra fine Leghorn, Florence, Tuscan, and Straw Hats, of a NEW PATTERN, and a large assortment of DRAWS and PLAIN SILK HATS, of an entire new style. Together with almost every article kept in Millinery and Fancy Stores, all of which will be sold low.

New Goods will be received every week through the season.

N. B. Dresses made to order on short notice, in the most modern style.

Particular attention paid to fitting Leghorn, Tuscan and Straw Hats in the neatest manner, and after the newest patterns.

Stores 235, and 248 Main Street.

April 10.

#### New Goods.

E. BLISS & CO. are constantly receiving new and fresh supplies of Staple and Fancy Dry Goods of the latest importation, consisting in part of BROADCLOTHS, CHALLEYS, CASSIMERES, MUSLINS, SATINETTS, VESTINGS, SILKS, SHAWLS, BOMBazines, HDKFS, PRINTS, HOSIERY, CAMBRICS, GLOVES, SHEETINGS, UMBRELLAS, LINENS, &c., &c.

All of which shall be sold at the very lowest rates. Purchasers are respectfully invited to call and examine.

Store nearly opposite the North Baptist church.

April 10.

#### New Goods.

J. W. DIMOCK & CO., MERCHANT TAILORS, have just received their Spring supply of Cloths, Cassimeres and Vestings, (of late importations) which they are disposed to sell on reasonable terms for cash, or approved credit. Trimmings in great variety kept constantly on hand, suited to the trade.

Spring Fashions received.

N. B. All orders executed, with promptness, and particular attention paid to the Mechanical department.

April 3.

#### New Goods per British Queen.

A. F. HASTINGS, has returned from New York, with a splendid variety of Spring Goods of the most recent importations.

Prints, of entire new designs. Rich Silks, of various descriptions, Bombazines, Shawls and Handkerchiefs, Scarfs, Cambrics and Muslins, Lace Goods, Hosiery, Gloves and Mitts. Umbrellas, Parasols, &c., &c.

Also, A lot of Broadcloths, Cassimeres and Vestings, which are unusually cheap and desirable.

Goods for Men's and Boys' summer wear.

Many of the selections were from importations by the British Queen, and other late arrivals.

The Goods are now for sale at the lowest market prices, and purchasers are respectfully invited to call and examine.

March 27.

#### New Store and New Goods.



## POETRY.

For the Christian Secretary.

## "A RIGHT SPIRIT."

'Tis a spirit of love, and a spirit of kindness,  
A spirit of unfeigned benevolence pure,  
To the follies and frailties of others, all blindness,  
And aims at the good it pretends to cure:  
Not the spirit of him who oft counts up his treasure,  
Of the miser, who boasts himself only in gold,  
Who feasting his senses, and taking his pleasure,  
In that which he shortly must cease to behold.

'Tis a spirit which cherishes each tender emotion,  
Whose heart beats with love to the Maker of all,  
And delights in the acts of pure—simple devotion,  
To which nature's works most invitingly call:  
'Tis a spirit most humble, in anguish confessing  
Departures from duty, and sins of deep dye,  
With sincere contrition entreating the blessing,  
And pardon, of Him who is ruler on high.

'Tis a spirit which seeks not its greatest enjoyment,  
From the frail things of earth, which must soon  
fade away,  
But delights to contemplate that noble enjoyment,  
Of spirits made pure in the regions of day:  
Where songs of the ransom'd roll onward eternal,  
And the joy of the sinner redeem'd is complete,  
'Mid the fair flowers of Canaan, e'er blooming and  
vernal,  
Where crowns are laid low at INMANUEL'S feet.

'Tis a spirit which strives for the peace of its neighbor,  
As a father desires the best good for his son,  
Though oft unrequited, regardless of labor,  
'Takes the snares from the pathway in which he  
would run;—  
Like an angel of mercy, when the dire storm is raging,  
Ne'er tires in well doing, but repeats it again.

'Tis a spirit which feels for the heathen in blindness;  
The nations which sit in the regions of night,  
With the Christian's whole heart, and with heavenly  
kindness,  
Sends abroad the blest Gospel—Jehovah, our light;  
That the blest proclamation—the news of salvation—  
Of pardon—of peace—of good will to mankind,  
May illumine earth's darkest and most distant nation,  
Where reigns superstition, enslaving the mind.

'Tis a spirit relieving the friendless, in sadness,  
As though the blest Saviour a witness stood by,  
'Mid the tear-drops of sorrow, shedding sweet smiles  
of gladness,  
Though no hand should record it but ONE in the  
sky:  
That when this earth's pillars at last shall be riven,  
Like a steward most faithful to heaven's high  
trust,

In LIFE'S BLESSED BOOK—in the annals of heaven,  
His name may appear with the righteous and just.  
JUSTITIA.

## MISCELLANEOUS.

## UNIVERSALISM IN ENGLAND.

An Episcopal clergyman travelling in England, after an absence of twenty years, makes the following statements among others, relative to the condition of religious denominations in England, as published in the Christian Witness.

Universalists have hardly ever attained to the privileges of a sect or denomination in England. Preachers have started up at times and have gone through the country asserting the final salvation of all men. James Kelly, once a preacher in Whitefield's connection, made some stir by proclaiming the doctrine of universal salvation. A small congregation of this faith, founded by Mr. Kelly, continues, I believe, to this day in the vicinity of Moor Fields; but where to look for others of this persuasion I have not been directed. The famous Mr. Murray, who came to Boston many years ago, was a disciple of Kelly. Universalism, so called, as it now exists in England, is advocated by men of a very different stamp from those whose names we have given above. When Universalism is attached to the names of Kelly, Winchester, and Murray, it is entitled to some respect; but when their designation becomes the mere flag, under which pretended Christians and real infidels carry on a kind of sham fight for the amusement of spectators, as wicked as themselves, we turn away from such experiments with real disgust. In this way meetings are held for the purpose of discussing questions relating to the being of a God, or to the existence of a devil, or whether there be any such place as hell. Their placards are headed 'No Devil, No Hell,' &c. &c. It happened in a town with which I am somewhat acquainted, that three gentlemen fell together in an omnibus, which was going a few miles out of the town. One of these three gentlemen was a grave and venerable divine, the other were Universalists; there were several other passengers in the carriage.

First Universalist. (Addressing his friend,) Well, sir, was you at the Hall last evening to hear our friend Rushey?

Second Universalist. No, I was not.

F. U. That was a pity, for Rushey did the business most manfully; you know the subject was whether there is any evidence of the being and personality of the devil. I assure you he gave the most solid and positive proofs that there is no devil. And, indeed, there cannot be found now-a-days, any man of common sense who believes in the existence of the devil, or who will attempt to prove such a doctrine; I say, (looking our divine full in the face) I say no man of common sense can believe in such an absurdity.

Divine. Sir, I lay claim to common sense, without pretending to any thing more, and I believe that there is a devil.

F. U. Ah! do you, sir? do you, indeed? I am astonished, I am astonished! Believe there is a devil! believe there is a devil! after what Mr. Rushey has said, and many others beside, who have with equal clearness proved the contrary. O, no sir, there is no devil; it is only a trick of the priests; there is no devil.

D. I suppose, sir, you believe in the Scriptures.

F. U. O, yes sir, to be sure I do; it was from the Scriptures Mr. Rushey gathered his proofs.

D. Well, then, do we not read again and again of the devil in the Scriptures?

F. U. Truly, sir, truly; but devil means only an evil conscience!

D. Ah, indeed! an evil conscience; an evil conscience; let us try it: 'Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them'—an evil conscience came also among them! 'and the Lord said unto Satan'—and the Lord said unto an evil conscience.

F. U. O, sir, you need not go any farther there—to be sure, it does not mean an evil conscience there.

D. Well, sir, we will try it in another case: 'Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil'—to be tempted of an evil conscience.

F. U. (A little mortified.) Why, yes, it does not seem to hold good there neither.

D. Let us try it once more: 'And there was a good way off an herd of swine feeding. So the devils—the evil conscience—besought him, saying, If thou cast us out, suffer us to go away into the herd of swine; and he said unto them, Go; and when they—the evil conscience—were come out, they—the evil conscience—went into the herd of swine.'

I have only to add that the quotation was arrested here, and that the evil conscience of the Universalist was so provoked, that you would have supposed him possessed, rather than the swine! This is the character of Universalism in England: its congregations are very few, and few its ministers; they have linked themselves in with those who mock and scoff at all religion. Abner Kneeland gives a fair sample of the Universalism now rife in England.

## ON FUNERALS.

Extract from a Sermon.

"Even in the house of death, and amidst the funeral procession, our talk is frequently, and it seems to me, unseasonably and irreverently of other things—and it appears often, as if in these solemn obsequies, we celebrated something in mere farce—not the death of our friend, nor that which is the type of our own.

"Permit me to dwell upon this point a moment. I am offended—I will say it plainly—with the manners that prevail in this city at funerals.—This I beg you to believe, is not a mere professional feeling. If I were not a clergyman—if the question about our manners were a mere matter of taste, I should no otherwise regard it than I now do. The persons who assemble at a funeral, are usually talking upon every sort of topic, upon business, politics and every theme of out-door interest, just as if they were at a levee or a soiree. It may be grave talk, if you please; laughter is not heard amidst it; but it is altogether worldly and inappropriate talk. It is not proper for the occasion. It is not a fit introduction to a religious service. When amidst this hum of voices, suddenly prayer is proposed and offered, it always seems to me a painful and shocking transaction. It is one I am sure that could not be endured at church, at a conference, or any where but at a funeral. And why at a funeral? If we came to take a carcase and hide it in the earth—parade the presence of the corpse position—it would be a different thing. But we come to bear the precious and hallowed form of a friend, with solemn prayer, and amidst the tears and agonies of kindred, away to its last rest.—Where shall there be social delicacy, or religious reverence, if not here? And I must add, that amidst the throng and pressure of city engagements, which are but too liable to push out and put away from us all thoughts of death—where the most influential, excellent, eloquent, and wise are forgotten all too soon—such solemn pause, at their exit, and at their very obsequies, is especially proper and needful. I have known places in the country, where I thought that funeral solemnities made upon some too great and awful impression. But it is not so here. Here I must think, amidst this universal din of city noises—the overshadowed spot consecrated by the presence of death, should be a place of silence, meditation and holy awe."

## USES OF THE MOON.

Whatever may be the arrangements of the moon or the genius of its inhabitants, we know that it forms a most beautiful and beneficial appendage to our globe. When the sun has descended below the western horizon, the moon lights up her lamp in the azure firmament, and diffuses a mild radiance over the landscape of the world. She pours her lustre on spacious cities and lofty mountains, glittering on the ocean, the lakes and rivers, and opening a prospect wide as the eye can reach, which would otherwise be involved in the deepest gloom. As the son of Sirach has observed, "She is the beauty of heaven, the glory of the stars, an ornament giving light in the high places of the Lord." She cheers the traveller in his journey, the shepherd while tending his fleecy charge, and the mariner while conducting his vessel at midnight through the boisterous ocean. She turns to us, during night, a portion of the solar light which we had lost, and diffuses a brilliancy far superior to that which we derive from all the stars of heaven. If we intend to prosecute our journey after the sun has left our hemisphere, the moon, in her increase, serves as a magnificent lamp to guide our footsteps. If we wish to commence our progress at an early hour in the morning, the moon, in her decrease, diffuses a mild radiance in the east and enables us to anticipate the dawn; and if we choose to defer our journey till the period of full moon, this celestial lamp enables us to enjoy, as it were, an uninterrupted day of twenty hours long.

By this means we can either avoid the burning heats of summer, or despatch such business as may be inexpedient during the light of day.—While the apparent revolution of the sun marks out the year and the course of the seasons, the revolution of the moon round the heavens marks out our months; and, by regularly changing its figure at the four quarters of its course, subdivides the month into periods of weeks; and thus exhibits to all the nations of the earth a "watch-light" or signal, which every seven days presents a form entirely new, for marking out the shorter periods of duration. By its nearness to the earth, and the consequent increase of its gravitating power, it produces currents in the atmosphere, which direct the course of the winds and purify the aerial fluids from noxious exhalations;

it raises the waters of the ocean, and perpetuates the regular returns of ebb and flow, by which the liquid element is preserved from filth and putrefaction. It extends its sway even over the human frame, and our health; and disorders are sometimes partially dependent on its influence. Even its eclipses, and those it produces of the sun, are not without their use. They tend to arouse mankind to the study of astronomy and the wonders of the firmament;—they serve to confirm the deductions of chronology, to direct the navigation, and to settle the geographical positions of towns and countries; they assist the astronomer in his celestial investigations, and exhibit an agreeable variety in the scenery of the heavens. In short, there are terrestrial scenes presented in moonlight, which, in point of solemnity, grandeur, and picturesque beauty, far surpass in interest, to a poetic imagination, all the brilliancy and splendor of noon-day.

Hence, in all ages, a moonlight scene has been regarded, by all ranks of men, with feelings of joy and sentiments of admiration. The following description of Homer, translated into English verse by Mr. Pope, has been esteemed one of the finest night-pieces in poetry.

"Behold the moon, refulgent lamp of night,  
O'er heaven's clear azure spread her sacred light,  
When not a breath disturbs the deep serene,  
And not a cloud o'ercasts the solemn scene.  
Around her throne the vivid planets roll,  
And stars unnumbered gild the glowing pole;  
O'er the dark trees a yellow verdure shed,  
And tip with silver every mountain's head;  
Then shine the vales; the rocks in prospect rise;  
A flood of glory bursts from all the skies.  
The conscious swans, rejoicing in the sight,  
Eye the blue vault, and bless the useful light."

"Without the light of the moon, the inhabitants of the polar regions would be for weeks and months immersed in darkness. But the moon, like a kindly visitant, returns at short intervals in the absence of the sun, and cheers them with her beams for days and weeks together. So that, in this nocturnal luminary, as in all the other arrangements of nature, we behold a display of the paternal care and beneficence of that Almighty Being who ordained 'the moon and stars to rule the night,' as an evidence of his super-abundant goodness, and of 'his mercy, which endureth forever.'—Dick's Celestial Scenery.

## EFFICACY OF SILK IN REPELLING MUSKET SHOTS.

A very promising young officer of engineers, with whom I lived in habits of the greatest intimacy and friendship, while employed in repairing the breach of Ciudad Rodrigo, consulted me respecting an obstinate headache and giddiness, which I found was principally occasioned by his wearing a stiff, black leather neck stock. I earnestly recommended him to lay it aside, which he rather tenaciously declined; when as a further inducement, I told him that, in the event of substituting a black silk handkerchief, it might one day preserve his life, as silk would certainly turn a ball which might penetrate leather. At length he complied, and as I predicted, his headache left him. We soon after separated; he going to the light division, and my station being with Lord Hill. The campaign commenced, and in a few weeks I learned with the greatest grief that my gallant friend had fallen at the head of the first storming party at St. Sebastian. I was then stationed at Reynosa, many leagues distant. As I believed him dead, judge my surprise and joy on receiving a letter from him some three weeks afterwards, acquainting me that, when on the very glacis, he was wounded with a musket ball by a man on the walls. He instantly fell, covered with blood, which streamed in profusion from his mouth and nostrils; one of his own men dragged him into the trench.

He was carried to his quarters, and his wound on examination, was pronounced mortal; the ball not being found, was supposed to be lodged in the vertebra of the neck. He lived, however, for three days, and no bad symptoms coming on, the surgeons began to doubt the accuracy of their opinions. The sapper who saw him fall was examined, to ascertain whether he had seen the bullet, which he instantly produced from his waistcoat pocket, saying, that on untying Mr. Reid's silk handkerchief he found part of it carried into the wound, and using a little force in withdrawing it, the ball came out with it; not a single thread of the silk handkerchief having given way, as appeared on examination. Mr. Reid recovered, and is now a Lieutenant colonel in the army, and the Governor of the Bermudas.—Dr. A. Neale.

At Court of Probate holden at Berlin, within and for the District of Berlin, on the 10th day of March, A. D. 1840.

Present, JOSEPH WRIGHT, Esq., Judge. UPON the petition of MARIA J. PIER, of Berlin, in the County of Hartford, shewing to this Court, that she is guardian of Henry Pier, and Paul B. Pier, of Berlin, within said district, minors. That said minors are the owners of real estate situated in said Berlin, viz:

The home lot so called of the estate of Paul Pier, late of Berlin, within said district, deceased, bounded north on land of Benjamin Slater and John Osgood, south and east on high-way, west on Ira E. Smith, containing about thirteen acres of land. Also one other piece, bounded north and east on high-way, west on Ira Slater, south on Samuel Hart, containing eleven acres of land; both of said pieces subject to the life estate of the said Maria J. Pier, widow of said deceased.

Also one other piece, bounded north, west, and east on land of Ira E. Smith, south on high-way, containing about seven acres, called the horse plain lot—said minors' right valued at about three hundred dollars. That the avails of said property are needed for the support and education of said minors, and that the said described piece must be sold to purchase a claim held against the other described pieces—praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court, that said guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district, on the 23d day of May next, at 1 o'clock, P. M. Certified from Record, E. A. PARKER, Clerk.

## NOTICE.

The Subscribers having been appointed Commissioners on the Estate of Miron Remington, late of Suffield, deceased, hereby give notice that they will meet at the late residence of the deceased on Monday, the 9th day of March, and on Monday, the 10th day of August next, to receive and decide on all claims presented against said Estate.

JOHN LEWIS, HORACE SHELTON, Commissioners.

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JOHN ROSEBECK.

Feb. 28. 50

At a Court of Probate holden at Hartford, within and for the District of Hartford on the 27th day of February, A. D. 1840.

Present, SETH TERRY, Esq., Judge.

UPON the petition of Austin Burnham, of East Hartford, in the County of Hartford, shewing to this Court, that he is Guardian of Julia Ann Johnson, of Hartford, within said district, minor: That said minor is the owner of real estate situated in said Hartford viz. One undivided third part of about one half acre of land, bounded east by land in the possession of Anna Andrews, west by land of William W. Turner, and north and south by highway—together with the same proportion in the dwelling house thereon standing, valued at about two hundred dollars. That it will be of advantage to said minor to have said property sold, and the avails thereof invested in other real estate to be conveyed to said minor:—praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court, That said Guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 12th day of May next, at 9 o'clock, A. M. Copy from Record, NATHANIEL GOODWIN, Clerk.

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